

QU'APPELLE PROGRESS.

Vol. I, No. 16.

QU'APPELLE, ASSIN, FEB 26, 1886—SIX PAGES.

Price Five Cents

B. BATTERY Garrison Dramatic Club

Will give their second

Dramatic, Musical & Minstrel

ENTERTAINMENT

In the Immigrant building,

Qu'Appelle, on Tuesday, March 2

Entire New Programme, Stage, costumes and full orchestra.

Doors open at 7 o'clock, p.m.; Performance to commence at 7:30 sharp.

Admission 50 cts; children 25 cts.

Teacher Wanted,

For Summerhill School District; duties to commence 1st April, 1886. Apply stating qualifications and salary, to Secretary Summerhill School District, Summerberry P. O., Assn.

LESLIE GORDON,
Notary Public, Conveyancer,
COMMISSIONER FOR MANITOBA, &c.

Agent for Canada North West Land Co. and Qu'Appelle Town Site.

FIRE & LIFE INSURANCE. MONEY TO LEND.
QU'APPELLE STATION, N.W.T.



TENDERS

To Millers and others in the Northwest Territories and in Manitoba West of the First Principal Meridian only.

SEALED TENDERS, accompanied by One Hundred Pounds Samples, and endorsed "Tender for Flour," will be received at the undermentioned Indian Agencies, in the North-West Territories, up to noon of Thursday, the twenty-ninth of April, 1886.

AGENTS. The Narrows, Lake Manitoba. J. A. Markle, Birtle. A. Melnick, Crooked Lakes. W. B. Grant, Assiniboia Reserve. P. J. Williams, The Hills. J. B. Lach, Mascooping's Reserve. H. Keith, Touchwood Hills. J. M. Rue, Prince Albert. J. F. Wright, Birtleford. J. A. Mitchell, Victoria. W. Anderson, Edmonton. R. B. Jones, Peace Hills. W. Peckington, Fort Macleod. M. Begg, Blackfoot Crossing. W. C. de Ballinhard, Garce Reserve.

Forms of tender, giving full particulars relative to the quality, quantity and points of delivery of the flour required, may be had on application to any of the above-named Agents, or from the Indian Commissioner for Manitoba and the North-West Territories, Regina; and a tender will be entertained which is not made out on one of the forms in the hands of the Agent, or of the Indian Commissioner for distribution to the tendering tenders. Each tender must be accompanied by an accepted cheque, approved by the Indian Agent for the District, for at least five per cent of the amount thereof, which will be forfeited if the tender declines to enter into a contract when called upon to do so, or if he fails to fulfil his contract to the satisfaction of the Department. If the tender declines to do so he may deposit with the Agent, in lieu of an accepted cheque, the notes of any Chartered Bank in Canada to an equal amount. Cheques or cash accompanying tenders not accepted will be returned, but a cheque deposited by a successful tenderer will be retained until the satisfactory completion of his contract. Each tenderer is required to show in his tender the full value of all the flour which he is prepared to deliver, under contract or his tender will not be entertained.

Each tender must, in addition to the signature of the tenderer, be signed by two suitably acceptable to the Department, for the proper performance of the contract.

Tenders will be entertained for a portion of the whole quantity of flour required at any given point.

Tenders residing near one Agency but desiring to tender for delivery within another Agency further distant, may deposit their tender and sample for the most distant at the nearest of the Agencies specified above, or with the Indian Commissioner at Regina.

Samples of flour will be returned, if desired, to unsuccessful tenders on their application, and the sample submitted by a successful tenderer may be retained by him as a delivery on account of his contract.

In all cases where transportation may be only partly by rail, contractors must make proper arrangements for their flour to be forwarded at once from railway stations to its destination in the Government Warehouse at the point of delivery.

The lowest, or any tender, not necessarily accepted.

L. VANKOUGHNET,
Deputy of the Superintendent General of Indian Affairs.
Department of Indian Affairs,
Ottawa, 30th January, 1886.

QU'APPELLE Monthly Cattle Fair

The undersigned will offer for sale at the above mentioned Fair to be held on

Saturday the 6th of March,

First evening: 3 good heavy draft Stallions of good Pedigree; 2 Teams of heavy Farm horses; 2 yokes of oxen; 20 cows bearing calf by a thorough-bred Shorthorn Barren Bull; 3 young Bulls coming 2 years old, high grades; 2 young Bulls coming 1 year old, thorough-bred Durham; 10 well bred sows, supposed to be bearing young by a thorough-bred Berkshire hog; also 1 thorough-bred Berkshire hog; "Scotchpie's Joe," a pig-bred Berkshire hog.

THOMAS WRIGHT & SONS.
Qu'Appelle, 26th Feb., 1886.

BAILIFF'S SALE

By virtue of a warrant under Chattle Mortgage, issued by R. Crawford and W. R. Robertson, Mortgagees, to me directed, I have seized the following

Goods and Chattels,

Namely: 1 Chestnut Mare, 1 Black Gelding, 1 Grey Gelding, 2 Lumber Wagons, 1 with box, 1 Buckboard, Concord springs, 1 Gipsy Roller, 1 Sulkey Plough, 2 sets spring Toad Harrows, 1 set Iron Tooth Harrows, 1 Long-handled Plough, 2 14-inch Iron Ploughs, 2 12-inch Iron Ploughs, 1 Long Sleigh, 1 set Double Harness, 1 Farming Mill 1 Patterson Mower, 1 Sulky Rake, 1 Large Iron Furnace, 60 Grain Bags, 2 Grain Sowers, Which I will expose for sale

On Saturday, the 6th March,

At Indian Head, at the hour of one o'clock, p.m.

THOMAS E. JACKSON, Bailiff.

Indian Head, Feb. 23, 1886.

NOTICE

PUBLIC NOTICE is hereby given that the Trustees of "Indian Head School District No. 49,"

Desire to borrow by debentures the sum of TWENTY-THOUSAND DOLLARS for the term of TEN YEARS at eight per cent interest per annum. Eight hundred dollars of this sum for the purpose of erecting school buildings; two hundred dollars for the purchase of land and one hundred dollars for furniture, maps, etc.

A vote of the ratepayers of the said district will be taken on the above at Indian Head at 10 o'clock a.m.

Saturday the 29th day of March, next.

The qualification of voters is expressed in the following oath, which persons desiring to vote must take if required:—

"I do solemnly swear that I am a bona-fide ratepayer of School district No. 49 of Indian Head, Protestant School district No. 49; that I have paid the school taxes assessed against me on the last revised assessment roll of the district for the municipality for the district; that I am of the full age of twenty-one years; that I am not an alien or unfranchised Indian; that I have not voted before at this election, and that I have not received any reward either directly or indirectly, nor have I any hope of receiving any reward for voting at this time and place. So help me God."

W. A. B. FISHLIEGH, Chairman.

Indian Head, Feb. 24th 1886.

SCHOOL DISTRICT OF

SUMMERHILL

Protestant Public School District No. 34 of the Northwest Territories.

WHEREAS it is considered desirable that a sum of FIVE HUNDRED DOLLARS be borrowed on the security of the above mentioned School District for a term of TEN YEARS at 8 per centum per annum interest, for the following purposes: Building School House for district \$425; Fitting and furnishing the same \$75; under the provisions of the School Ordinance 1882.

Notice is hereby given that a roll will be held on

Friday 19th day of March 1886,

Between the hours of 10 o'clock a.m. and 4 o'clock p.m. at Section 32, Township 16, Range 8, for the purpose of obtaining the sanction of the voters of the district to the borrowing of the said sum.

The qualification of voters is expressed in the following oath:—

"I do solemnly swear I am a bona-fide ratepayer of the said district on full school district No. 34; that I have paid the school taxes assessed against me on the last revised assessment roll of the Municipality for the district; that I am of the full age of twenty-one years; that I am not an alien or unfranchised Indian; that I have not voted before at this election; and that I have not received any reward either directly or indirectly nor have I any hope of receiving any reward for voting at this time and place. So help me God."

Given under our hands this 23 day of Feb., 1886.

THOMAS FLEMING, Chairman.

JOHN LAMONT, W. JOHN MITCHELL.

Board of Trustees Summerhill School District.

MILL BANQUET.

On Thursday evening last, Messrs D. H. McMillan and Bro., entertaining about sixty of the leading men of the Municipality at a dinner at the Queen's hotel, the occasion being the opening of the Qu'Appelle Roller Mill. The chair was occupied by Mr. D. H. McMillan, and the vice-chair by Mr. W. W. McMillan. After partaking of the excellent spread provided, toasts were in order. "The Queen," called forth the national anthem. "The Army and Navy," was responded to by Major Short and Capt. Farley on behalf of the standing army of Canada, and Major Bell and Capt. Brokovski on behalf of the volunteers. Mr. R. Crawford, of Indian Head, sang "Britannia the gem of the ocean." "The Municipality of South Qu'Appelle" was drunk with enthusiasm, and replied to by Mr. A. M. McLane, chairman, and Messrs. Thos. Wright, B. Ross, T. T. Thomson, R. Craig and G. S. Davidson, councillors. Mr. A. M. McLane proposed "The prosperity of the Qu'Appelle Roller Mill," to which Messrs. D. H. and W. W. McMillan replied. During the course of Mr. D. H. McMillan's remarks he said that at this point the proportion of good milling wheat offering was better in quality than anywhere else in Manitoba or the Northwest except Portage la Prairie. Mr. A. J. Baker proposed "The prosperity of Qu'Appelle and our sister towns," this brought up Major Bell, Mr. Crawford and Mr. Allen of Indian Head; Mr. Joyner, of Fort Qu'Appelle; and Mr. Caswell and Mr. Beauchamp, of this town. The health of Mr. Jackson, the millwright, was drunk, and that gentleman responded. "The learned profession," "The ladies," "The Press" and other toasts were honored and responded to, and a number of songs were sung, two in French, by Mr. R. Crawford and Mr. J. P. Beauchamp, when one of the most enjoyable banquets ever held in Qu'Appelle was brought to a close. It is our intention to give a detailed description of the mill in a future issue of THE PROGRESS.

QU'APPELLE

—Take advantage of the March monthly fair to be held here on Saturday, the 6th March. This fair is to be held on the first Saturday of every month, for the purpose of selling and buying farm stock of every kind.

—Rev. T. Lawson has received an invitation to go to an important circuit in Manitoba. He has not yet decided to accept. There is general regret here that his time on this circuit expires, and that he will require to move next June.

—The congregation of St. Peter's (Anglican) church have been requested to provide themselves with kneelers. This is a very good move, but some effort should be made to ensure uniformity and to provide that they shall not, in effect, secure an allotment of seats to those providing the kneelers.

—A correspondent asks: "When is there going to be an end of the anomaly with regard to the P. O. name of our town? We hear constant complaints from people coming from other places who request that their letters be addressed to Qu'Appelle, and on enquiry for them here to their disgust they are informed that letters addressed to Qu'Appelle go to the Fort." Our town is registered Qu'Appelle, and the C. P. R. Station is called Qu'Appelle, not Qu'Appelle Station. Our "Suburban" neighboring town is registered as Fort Qu'Appelle. To any sensible man, the remedy is apparent, i.e., naming the Post Office according as the towns are registered.

—A meeting of the settlers of Tp. 20, R. 14, is to be held at the residence of Mr. Blakley, on the 27th inst., for the purpose of organizing a school.

—B. Battery Dramatic Club will give their second dramatic, musical and minstrel entertainment next Tuesday evening, the 2nd prox. They will have a crowded house, if the excellence of the first and the varied program they advertise are criterions.

—Bishop Anson visited Touchwood Hills Reserve last week, and found things improving since his last visit. This improvement is in great measure owing to the efforts made by Mr. O. Owen who left the college a few weeks ago to undertake work among the Indians, whilst also giving his attention to the needs of the white settlers in the district; by holding occasional service for them.

TO THE EDITOR.—

Sir:—I see by posters there is to be a meeting Friday night to consider matters of interest relating to our town. Could those who take part in the meeting discuss a more vital question than the water supply of the place? Unless this question is speedily and satisfactorily solved, we may bid farewell to material growth and prosperity. What say our citizens to a proper test on this subject?—

AQUA.

PUBLIC SCHOOL REPORT.

The marks obtained by each pupil in the classes mentioned below for the fortnight ending 19th February are given opposite his (or her) name:—

FOURTH CLASS.
Lizzie McLane, 314; Harry Lyburner, 287; Duncan Welsh, 267; Willie Davidson, 163; John Wismer, 162; Susan Gibson, 98.

THIRD CLASS.
Minnie Wismer, 69; George Davidson, 84; Mary Greave, 66; Annie Craig, 38.

THIRD CLASS, JUN.

William Booth, 180; James McGill, 127; Fannie Gibson, 115; Jane McLane, 114; Mary McLane, 109; Alberta Welsh, 97; Flora Lyburner, 93; Flora Greave, 89; Flora Wismer, 83; Hattie Scott, 59; Christopher Gorrell, 59; Willie Lyburner, 58; George Scott, 34; James Searf, 26.

SECOND CLASS.

George Booth, 115; John Walker, 95; Gerrie Davidson, 93; Judson Booth, 93; George Edwards, 69; Lillie Wismer, 60; Jackson Shortreed, 40; Alexander Gorrell, 31; Lizzie Scott, 27.

GRENFELL.

On Saturday last His Honor, Lieut. Governor Dewdney paid this place a flying visit. He came on business in connection with bridging the Pipe-tone creek, and other matters. He was entertained at the Grand Union hotel, at a banquet, and a public meeting was held during the day at which the following address was presented:

To His Honor, Edgar Dewdney, Lieut. Governor of the N. W. T.

May it please your Honor:—On behalf of the settlers in and about Grenfell we beg to tender to your Honor a hearty welcome on the occasion of your first visit to our small town. We would in approaching your Honor tender our loyalty and devotion to our beloved Queen, whose representative you are.

We have watched with attentive interest your Honor's course in connection with the difficult and onerous duties of Indian Commissioner, for our immediate proximity to the Indian Reserve gives us frequent opportunities of noticing the effect of the policy adopted in care of these wards of the Government, who we think will in time be a contented and grateful people.

We deplore the attacks recently made upon your administration of the affairs of the Indian department, as

unwarranted and uncalled for, and calculated to retard the favorable solution of the so called Indian question in these Territories.

We regret that at the late session of the Northwest Council, the desire of ranges 6, 7, and 8, to be erected into a municipality of Grenfell, did not receive the consent of the Council. Our desire for this organization remains unchanged, and would submit to your Honor that the efforts we have made and the capital we have expended to make our town a centre and a market, should not be denied the municipal privileges to which we claim we are entitled.

We would acknowledge the interest your Honor takes in Agricultural Society. We are grateful for the liberal aid and patronage your Honor thus extends to the agricultural interests of these territories.

We are especially indebted to your Honor for the assistance you are rendering us in bridging the Pipestone Creek in our locality. The benefit to our settlement from this bridge, only proves how deep is the obligation we owe to your Honor for this improvement.

We would in conclusion desire to record our sense of the able manner with which your Honor has administered the duties of your office during one of the most critical periods in the history of these territories.

Children: Gordon B. A. Crowl, R. E. Shierlock, W. H. Bohon, M. Truman, V. P. Oler, C. W. Gregory, H. McMillan, C. R. Pryor, Geo. Anderson, Richard H. Skirns, Porgie B. Lake, Wm. Henry Ball, R. S. Lake, M. A. P. Marshall, C. E. Phipps, J. W. McDougall, Wm. J. Middleton, John Baithwait, John McLaughlin.

BELCARRIS.

—Revival meetings are being held in the new church under Rev. Messrs Lawson and Darwin.

—A number of our settlers have tendered to supply the Indian Department with seed grain. No finer grain can be found in the country than in this district. The reason of this is thought by some to be in the fact of some of the farmers having changed their seed from the red to the white variety. The latter kind is said to ripen nearly if not quite two weeks earlier. It is further said for the latter that the frost has less effect upon it, and it can be cut on the green side, unlike the red rye.

P. M. COLONY.

—Revival services are in progress at the Forks under Rev. C. Willis and a corps of assistants. Much good has been accomplished.

—Mr. Thos. Williams has secured a contract to deliver 90 bushels of white rye wheat to be delivered at the Pipe Hills Indian reserve.

—Ratus Stevenson, Government Household Inspector, has been through the colony in official work. We presume his report will be favorable.

—Complaints are made of the fluctuating character of the market at Fort Qu'Appelle. Some of the colony teams had to return last week with their grain for want of buyers.

—Steps are being taken to form the Colony into a municipality. Quite a difference of opinion exists as to its advisability. Some of the settlers are decidedly opposed to it under existing circumstances.

—We have now two local J. P.'s, but so peacefully inclined are our citizens that it is more than likely these disciples of Black-ock will grow rusty for want of judicial exercises. So mote it be.

—Methodism, as the name of our settlement would indicate, has a strong hold upon the religious inclination of the people. Three churches are in course of erection. Associated with the Rev. Mr. Willis, the resident pastor, are no less than six local preachers.

Holy Catholic Church.

"Its Continuity in England."

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 28.

Celebrated from THE PROGRESS OF Feb. 12.

Probably however that mark of unity about which there is in these days most difference of opinion as to its necessity is unity of discipline or ministration. By this we mean the necessity of Christian people partaking together as one visible body, of the sacraments ordained by Christ, ministered by those who have had authority given to them so to minister them, in an unbroken spiritual descent from the Apostles to whom Christ himself gave the commission. This would not have been so 300 years ago. Till that time it is an indisputable fact that "not a single instance can be produced in which during the first fifteen centuries ordinations performed by presbyters only were really allowed. There were indeed attempts made at times by presbyters to assume the office of bishop and to ordain other presbyters, but these attempts only helped to bring out more strongly the universal opinion of the church on the subject. [And, therefore, till that time there was no doubt as to the necessity of this unity in discipline. For instance, Arius, a presbyter of Armenia, in the fourth century, made such an attempt, but he was on account of this reckoned among heretics, and Epiphanius writing shortly after imputes his so doing to "his ignorance of the Scriptures, and proves hence, as from an undoubted principle, that bishops and presbyters were not of the same order, because presbyters had not power to ordain." There was another case in the same century in which a man named Ischyras pretended to be a presbyter as having been ordained by Colluthus a presbyter in Egypt. This Colluthus was commanded by Hesius and other bishops synodically assembled to return to the order of presbyters where he was ordained, and consequently all those whom he ordained returned to their former stations, and Ischyras became a layman." And even at the time of the reformation there is ample evidence to prove that the chief reformers of the continent did not wish to separate themselves from the episcopal form of government if they could have maintained it. The Augsburg confession in 1530 expressed reverence for episcopacy and a desire to retain it. It says, "The cruelty of the bishops is the cause why in some places that canonical polity has fallen away which we greatly desired to retain. Let them see to it how they will give account to God for laying waste the church." The necessity as the Lutherans thought of either foregoing episcopacy or of affirming as truths doctrines against which their soul and conscience revolted, was at first their sole vindication for severing themselves from that form of church government which they acknowledged to be the most primitive. And even for a century after the reformation political documents pointed to the state of religion as being something intermediate and provisional, and waiting therefore for a final decision."—Gladstone in Dutton. Here is the very remarkable testimony of an eminent Lutheran, Dr. Jaldowski, who was first Chaplain to the King of Prussia and Superintendent of the Lutheran body in Poland. It is contained in a state paper presented in 1711. "There is," he says, "one doctrine or tenet of the Christian religion in which all Christians in general have, for the space of 1500 years, so unanimously agreed as in this of episcopacy. In all ages and times down from the apostles, and in all places through Europe, Asia and Africa, whosoever there were Christians, there were likewise bishops, and even where Christians differed in other points of doctrine or customs, and made schisms or divisions in the church, yet did they all remain unanimous in this in retaining their bishops." This testimony is preceded by the obser-

vation that as Scultetus and Grotius (both eminently learned for ign. protestants) attribute this institution (episcopacy) to the apostles; so do the most ancient Fathers of the church assure us, that in this the apostles followed their master's example." (Dutton p. 1.) When however the non-episcopal bodies began to grow and to get settled, their teachers found it necessary to try to defend their position as against the vast mass of Christendom in east and west. The argument from mere necessity was therefore dropped, and attempts were made to prove that the form of church government did not matter—or that the Presbyterian was the form divinely ordained from which the church had very early departed. And now that these bodies have grown into very large proportions—in some places even outnumbered the episcopal church, yet on the whole be it remembered not amounting to one eighth of the whole Christian population of the world, it is thought presumptuous if not uncharitable to assert what fifteen centuries believed to be, and what seven eighths of Christians still believe to be, essential to the unity and therefore to the very being of the church. And yet the highest form of charity is to speak the truth. It can never be want of charity to proclaim as distinctly and unhesitatingly as we can what we believe to be the truth of God, however much that truth may be contrary to the opinions of those amongst whom we speak, as long as it is alone without bitterness, and without imputing evil motives to those from whom we differ, for the truth is what we have received of God for the guidance of his people. If we are wrong in what we believe to be the truth, at least we have spoken according to our knowledge and to our light, and God will forgive the error of judgment more readily than the fear of man that would have held back his truth. If we are right then let who will be convinced or not, we are clear, we have declared to those to whom it is our duty so to do, "the whole council of God." And let us remember that this question of the succession or more strictly speaking the transmission of the ministry is not one, as some seem to imagine of mere antiquarian interest, as to the earliest method of church government, or as to the best method, or even as to the method most in accordance with the divine will. It is, we believe, and as I endeavored to point out in my last lecture from Holy Scripture, no less than this, an endeavor to ascertain who has received authority from God to administer those sacraments whereby the several members of the church are bound in vital union to Christ the head and to one another. The line of apostolical succession has therefore been called the very nerves and sinews of ecclesiastical unity and communion, both with the present church and with the catholic synarchical church of all successive ages." [Brindhall in Quarterly.] It is not then to be wondered at, if, regarding it as we do, in this aspect we should consider it of vital importance to the existence of our church that we should be able to trace back the transmission of the authority by which we profess to minister in Christ's name to the time of the apostles. Indeed it has been most truly said, "To deny the apostolical succession, i.e. the necessity of episcopacy to valid consecration, is to confess the Church of England the most inconsistent and intolerant upon earth. It is this tenet, and only this which justifies at once the English ordinal and the Catholic remnant of the ancient church of Scotland," and let me add our existence here. If this tenet be not true then there is nothing, I unhesitatingly say, that now divides Christians that ought to keep them from worshipping together; then whatever body of Christians, if there must be still different bodies, may not come to any place, ought for the sake of unity to be left in sole and undisputed possession of that place, and any other that interfered ought to be considered guilty of dividing the body of Christ. What

are such questions as those that now divide Presbyterians, Methodists, Independents and Baptists and 150 and more other sects that now exist, compared to the duty of worshipping together in brotherly love and unity. If there be no transmission of a visible doctrine and fellowship, then are all these things mere questions of human order and individual liking, and certainly ought not to keep men from partaking together of the one bread and drinking of the one cup which the Lord left for this one to drink. "Apart from the apostolical succession there can be no sin in schism, no possible check on the free right of association." We drift into the prodigious illusion of an invisible church wherein all sects and creeds fight and prey upon one another, and yet are all one body in Christ. This is to "unchurch" Christianity itself. But the fact really is that all bodies of Christians at the present day do profess to continue in the apostles' doctrine and fellowship. Their ministers, however appointed, claim to preach the Gospel and minister the sacraments and feed the flock that Jesus Christ committed to his apostles. All, therefore, whatever they may say, practically pretend to the apostolical succession. The difference is that in the Episcopate the succession is historical, in others imaginative. The church of England then claims on the very forefront of her ordinals that the succession of her ministers can thus be historically proved. These are her own words; you may find them in the prayer book, in the preface before the form for the ordination of deacons. "It is evident unto all men diligently reading the holy scriptures and ancient authors that from the apostles time there have been these orders of ministers in Christ's church; bishops, priests, and deacons. Which offices were evermore had in such reverence estimation that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and appointed therunto by lawful authority. And therefore to the intent that these orders may be continued and reverently used and esteemed in the church of England, no man shall be accounted or taken to be a lawful bishop, priest, or deacon in the church of England, or suffered to execute any of the said functions, except he be called and admitted thereto according to the form hereafter following, or hath had formerly episcopal consecration or ordination." Now, it would have been obviously suicidal folly for the church to have inserted such a rubric as this, plainly claiming that there have been these orders in the church from the days of the apostles, and asserting that no man could presume to execute any of those offices, besides which it knew of no other, without episcopal ordination, unless it had been very sure and certain of its authority for so saying, and knew that its own claim to those orders was unimpeachable. This preface was inserted by a commission of six prelates and six other learned men appointed by Edward VI for its revision of the ordinal in 1550. It is said to have been written by archbishop Crammer who presided over the commission. The ordinal which was then drawn up and translated into English was in all essential points the same service as that of the summa pontifical on which it was based, and which had been in use in the church for at least 500 years previously. Though a few changes have been subsequently made, the essence of the rite has remained the same to the present. No amount of evidence, or of statements of writers, however eminent, could surely be of more importance as to the opinion of our church on the continuity of her orders and as to the necessity of the three-fold ministry for the perfection of a church, than this one fact. The importance she attaches to such ordinations as essential to a valid ministry is also seen from the further fact, that while any priests of the Roman or Greek church, can be legally received to minister in our churches after he has formally renounced the errors of

those churches, without any further ordination, the ministers of any non-episcopal body, however orthodox in the faith, must be ordained before he can minister in our church. But it may be asked, does not the Roman church as a matter of fact deny the validity of the orders of our church? Undoubtedly she does, and herein she proves herself to have departed from the fundamental principles of the true Catholic church most grievously. A pretext for the doubt as to the validity of our orders was indeed found in a supposed want of order in the consecration of Parker as Archbishop of Canterbury in the reign of Queen Elizabeth. It would be wearisome to you if I were to attempt to enter into the details whereby it has been over and over again proved that Parker's consecration was most perfectly valid and canonical. Suffice it to say that Dr. Lingard, the well known Roman Catholic historian of England, and other eminent Roman Catholics have been obliged, on the investigation of the historical evidences, to confess that there was no break at the time in the continuity of the orders of the English church. Lingard's words are "I have asserted that archbishop Parker was consecrated Dec. 17, 1559. I owe it to myself to prove to your readers the truth of my statements, the utter futility of any objections that can be brought against it. I am not aware of any open denial of the facts till about 50 years afterwards, when the tale of the foolery supposed to have been played at the bag's head was published. In repetition of that story protestant writers applied to the register; their opponents disputed the authority, and the consequence was that in 1914 Archbishop Abbot invited Collet, archbishop, with two or three catholic missionaries to Lambeth, and submitted the register to their inspection, in the presence of six of his own episcopal colleagues. The very learned Dr. Dollinger at the conference of Old Catholics at Bonn in 1875, not only maintained the validity of Anglican orders, but dwelt even on the much higher degree of certainty which exists for Anglican orders than for Roman ones. This is due partly to the fact that the English church has always been more particular as to the presence of at least three consecrating bishops, but more owing to the fact that since the time of Eugene IV the imposition of hands in the Roman church has been degraded to an unessential ceremony, while other rites such as the delivery of the vessels and instruments have been elevated to the essential matter of the rite." (Farrier, p. 126.) With regard to the objection to the Elizabethan rite by which Parker was consecrated, and which it is sometimes alleged was invalid because it did not actually mention the office to which the bishop was to be consecrated, it is sufficient to answer that in the act of Queen Mary's reign for reconciling England to Rome, is embodied Cardinal Pole's commission; and in that commission there is full authority from Rome to recognize all ordinations and institutions which had taken place since the rupture, provided the clergyman concerned would give in his adhesion to the new order of things." The ordinal was therefore recognized by Rome itself as valid. The fact is these and such other like pleas were only pretexts. The real reason for Rome not acknowledging the validity of the orders of the English church was clearly started by the bishop of Anchovy at the council of Trent. He said, "the king in England creates bishops who are consecrated by three bishops and call themselves true bishops sent from God; but this we deny, because they are not appointed by the Roman pontiff, and in so doing we act richly, and disprove their claim by this reason only, and by no other, for even they themselves show that they have been called, elected, consecrated and sent." Here then it is plainly stated that the sole objection to the orders of the English church is that all jurisdiction, i.e. right of publicly exercising the spiritual gifts conferred by consecration rests in the Pope of Rome, and must therefore come from him.

This monstrous doctrine, I can call it by no more lenient name, so contrary as it is to all catholic truth, confuted too as it is by the fact that several Popes have been regularly deposed and degraded by councils of bishops, one in 983, another in 1048, another 1409, and another in 1415, is only part of that vast mistake of the doctrine of the supremacy of the Papal See which founded almost entirely upon documents that are now acknowledged to have been forged, reduced not only churches but nations into a servile subjection during the middle ages, and has culminated in our day in the degree of a council whose free expression of opinion was gagged, affirming the personal infallibility of a mere man. "No bishop" said a canon of the Council of Ephesus in 431, "No bishop shall occupy another province which has not been subject to him from the beginning. And England certainly did not belong to the provinces of the church of the Pope of Rome, which indeed was confined to the south of Italy, from the very beginning. "The churches of Britain," the Abbot of Bangor said to Augustine in 596, "owed no other obedience to the Pope of Rome than they did to every Godly Christian." And though that church managed to obtain in ever tightening grasp over England as over every other country and church in western Europe during the 500 years previous to the reformation it was not without continual protests, and efforts after freedom by the church. And the fundamental principles of the reformation. "The Pope of Rome hath no jurisdiction in the realm of England" was only the assertion of an ancient truth, that had for long been struggling for power of utterance, at length enabled to be triumphant. "The attitude of our church at the reformation cannot be too clearly, or too frequently called to mind," says Canon Curteis in his Hampton lectures. "It was not a breach or a schism that was intended, it was simply a 'protest' and her protest was raised to be remembered in the most orderly and effective way that was then possible. It was not the act of the State. It was not the act of the king. It was the act of the church herself, in her regular convocations, and by the mouth of her existing unreformed bishops men who were using every day the sursum missal, were firmly holding transubstantiation, the seven sacraments; and articular confession, and many of whom afterwards stiffly refused any other changes. It was by these men, in the convocation of 1531 that the church of England cast off from her neck its fatal incubus of the papal supremacy" [Curteis Hampton lectures p. 188.] And even on the strict principles of the church of England should be considered independent as Canterbury was regarded as patriarchate, and there is a brief of Boniface V anathematizing any person who should ever interfere or resist the primatial rights of Canterbury, no matter what change time might bring about in human affairs." We need not therefore fear the objection to the validity of our orders as part of the Catholic church, because its bishops are not appointed by the Roman Pontiff. It is a claim unknown to the church of twelve centuries. But even if it could have been proved which it cannot that there was a flaw in the consecration of archbishop Parker rendering it in any way invalid according to the laws of the Catholic church, it is a mistake to suppose that this would render invalid the present succession of our church. All Bishops of the church in England and her colonies now trace their spiritual transmission of orders through Archbishop Land who was consecrated in 1921, and in his consecration it is very noteworthy three separate times of orders met, the English, the Irish, of whose valid succession there has never been any doubt, and the Italian. Among the consecrators of Land were John Howson bishop of Oxford and George Montague bishop of London. John Howson had been consecrated by Thomas Morton bishop of Lichfield who in his turn had been consecrated by Christopher Hampton 92nd

Continued on sixth page.

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(Our columns are open to all provided the subject matter is of public interest, and proper language is used, but in no case do we hold ourselves responsible for the opinions expressed by correspondents.)

TO THE EDITOR.—

Sir,—If the writer of "are we to be crushed by monopoly" had signed himself "Jenny-ass," instead of "Junius," the readers of your enterprising paper, would have, at a bound been able to measure at a glance, the kind of stuff the writer was made of; and though it does seem a waste of time and paper to write a rejoinder, yet the rights are long and you, Mr. Editor, if you will, will kindly grant the space. I cannot now recall the source or sources of his long pedantic, leading up to what he terms "unsophisticated reasoning." It is "unsophisticated" beyond a shadow of doubt, pure and unadulterated copy.

I have lived here almost ever since the "Bell Farm" was started, and I have yet to learn that the proprietors, "The Qu'Appelle Valley Farming Co" ever dispossessed anyone without full recompense. As I understand it, they settled with every squatter who was within the territory comprised within their present limits before they, the Company, took possession, either by payment or by acknowledgement of a prior right. Holders who were prior in possession and who would not accept compensation are still, and acknowledged by the holding Company as entitled to their holdings.

To the charge that the Company are seeking to thrust "the whole burden of taxation upon the shoulders of the small farmer," permit me to say that many of the small farmers doubted the ability of the council of the Municipality of Indian Head to impose taxes illegally, and had legal advice thereupon before the Company took any steps to interpose. Surely any ratepayer has the right to call in question the action of a council, if he is persuaded and advised such action was wrong. Neither can a Company of the magnitude of the one now before us, nor can any individual however insignificant, free itself or himself from payment of a just burden of taxation; but either has an undoubted right of appeal to the courts to determine the status of the matter. So far and no farther has the Company gone. They certainly have questioned the right of the Municipality to tax them—as they believe illegally—with the burden of nearly one-half of all the moneys required during the year 1885 for municipal expenditure, and they cannot evade payment, if wrong. As I understand it, they have given accepted bonds to abide the issue and in no way can their action impose a single dollar extra on the "small farmer."

And the "Bell Farm" has "stunted the growth of Indian Head," a nucleus of itself. I rather thought that Indian Head was the product of the Bell Farm. Did the village exist before the farm came into existence? If it did it is now to everyone here. I have been under the impression that the village was the outcome of the "Bell Farm" establishment, but it appears from "Junius," I must be wrong.

As to the motive of the refusal of the Company to pay the taxes demanded, I do not pretend to judge; but I do know the enterprise of the owners has been a very great boon to the Northwest generally, and to the people hereabout in particular. There is no doubt of the ability of the Company to pay taxes or any other demand. Has any judgment ever been recorded against them? Have they not paid their way as far as any other concern in this country? I am told all their employees have been paid up to the 1st day of January. Have they not any quantity of chattels, to say nothing of the vast area of lands spoken of, to meet any and every demand? Has not the "Bell Farm" in fact been a very great factor in bringing the Northwest into prominent notice abroad? No one but a stupid writer, such as "Junius," can claim to the contrary.

The fling at the Secretary, Mr. Editor, must have taxed the wit of "Junius" to an appalling degree. The "Barly Secretary" is looked upon about here as a pretty good sort, and it is his bound duty in any way contribute to the extinguishment of the Municipality of Indian Head, for the next few years at least, he will have earned the thanks of the "small farmers," though he incur the displeasure of "Junius," and the animosity of the men who now reap the pickings incidentally to all who trust at the municipal crib.

Yours, etc.,
INDIAN HEAD.

Feb. 12, 1886.

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THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing May 1st, 1886, is intended to be on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.

In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1862, and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President. His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The grandest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in Agriculture, in Horticulture, in the Industrial and Fine Arts, in the Manufacturing Industries, in the Newest Inventions in Manufacturing Machinery and Implements, in Farming Works by Models and Pictures; also in an adequate display of her vast resources in the Fisheries, and in Forest and Mineral wealth, and also in Shipping.

All Canadians of all parties and classes are invited to come forward and vie with each other in endeavoring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting, it having been already demonstrated that extension of trade always follows such efforts.

By order,
JOHN LOWE,
Sec. of the Dept. of Agriculture,
Ottawa, Sept. 1st, 1885.

THE Toronto Weekly Mail

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Respectfully

Walter Bell

Rapid City Ripples.

—Mr. Andrew Patterson, manager of the cheese factory here, writes as follows to the Manitoba Department of Agriculture under date of February 21st: "I was requested by the Department to furnish it with particulars as to the result of the Rapid City cheese factory last year. The factory was in operation 92 days, from June 6th to September 21st. Number of patrons 22. The total amount of milk received was 170,181 lbs., which made 17,925 lbs. of cheese: an average of 9.88 lbs. of milk to make one pound of cheese. The amount realized from the sale of the cheese was \$1,841.01 or 104 cents per pound. The expenses exclusive of drawing milk, were \$472.24 including selling and drawing cheese to Brandon, a distance of 22 miles, and two cents per pound for making, also rent of building. The cost of drawing milk eight miles was \$1.58 per hundred pounds. The patrons received 74 cents clear of all expenses. I think by comparison on the 1st of May and ending on the 15th of October that 9 lbs. of milk on an average will make a pound of cheese, thoroughly cured ready for market, while in Ontario it takes about 10.25, making about two pounds of cheese to the 100 of milk in favor of Manitoba.

—On the 15th inst. the Liberals of Rapid City and the surrounding country tendered a banquet to Robert Watson, Esq., the representative of the district in the House of Commons. A public meeting was held in the town hall in the afternoon. Although the weather was very cold a large number of farmers came in, some from a considerable distance. Mr. J. W. Shanks was moved into the chair. Mr. Watson having been called upon, spoke for over an hour. He reviewed his course in the House since his election, and justified the votes he had given and the measures he had supported. He showed that he had taken an active part in connection with the land grant to the Northwest Central Railway Company, and thanked the Rapid City Standard for acknowledging his services, although they opposed him politically. Mr. Martin, M. P. for Portage la Prairie, followed, and dwelt for some time on local politics. After the meeting the Rapid City and Saskatchewan Association of Manitoba Liberals was organized, with Mr. J. W. Shanks as president and Mr. John McTavish secretary. In the evening a large number sat down to an excellent repast, served by Mr. Basler, of the Windsor. The usual toasts were drunk, and many eloquent speeches were made.

CONSUMPTION CURED.

An old physician, retired from practice, having laid placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing a 10 stamp, naming this paper, W. A. NOTES, 149 Power's Block, Rochester, N.Y.

THE PROGRESS

Book and Stationery Store will open shortly.

W. C. COTTINGHAM
Harness,
Boots and Shoes,
Rapid City.

If U want a Sewing Machine, Organ or Piano, consult

JAMES WEIDMAN,
Agent.

NOTICE.

NOTICE IS HEREBY GIVEN that an application will be made on behalf of the NORTH WEST CENTRAL RAILWAY COMPANY at the next session of the Parliament of Canada, for an Act to extend or continue the Charter of the said North West Central Railway Company, already empowered to construct a Railway from Brandon to Balford, and other points and to enlarge the line for the construction and completion of fifty miles of the said Railway for one year further, or for such time as may be deemed necessary, and for other amendments and purposes.

JAMES BEATTY,
President of the N. W. C. R.

NOTICE.

In addition to the Acts mentioned in the Schedule to "The North West Territories Act, 1880," as being applicable to the North West Territories, the following Acts of the Parliament of Canada have been extended by Proclamation to the said Territories namely:—
On the 12th July, 1882—31 Vic. cap. 60
intituled "The Fisheries Act."
On the 12th July, 1882—36 Vic. cap. 65
intituled "An Act for the better Protection of Navigable Streams and Rivers."
On the 25th April, 1883—32-33 Vic. cap. 48
intituled "An Act respecting Vagrants."
On the 25th April, 1883—37 Vic. cap. 37
intituled "An Act for the suppression of Voluntary and Extra-Judicial Oaths."
On the 25th April, 1883—37 Vic. cap. 43
intituled "An Act to amend 'An Act respecting Vagrants.'"
On the 25th April, 1883—41 Vic. cap. 31,
intituled "An Act to remove doubts as to the power to imprison with hard labor under the Acts respecting Vagrants."
On the 9th July, 1883—The 13th, 16th, and 45th, Sections of 32-33 Vic. cap. 29,
intituled "An Act respecting procedure in Criminal Cases, and other matters relating to the Criminal Law."
On the 12th July, 1883—36 Vic. cap. 26,
intituled "An Act to provide for a Declaration to be taken by Employees on Telegraphic Lines under the control of the Government, and to provide for the punishment of telegraph operators and Employees who divulge the contents of certain telegrams."
By Command of His Honor, the Lieutenant-Governor of the North West Territories.
A. R. FORGET,
Clerk of Council.

Regina, 15th January, 1886.



Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Robinson and Thorold, and for deepening the Summit Level between Thorold and Ham's Bend, near Hammondsburg.

The works, throughout, will be let in sections. Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Albion will be furnished at the Resident Engineer's Office, Thorold; and for works south of Albion, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Ten Thousand Dollars or note—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines to enter into contract for the work, at the rates stated in the offer submitted.

The amount required in each case will be stated in the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. A. R. BRADLEY,
Secretary,
Department of Railways and Canals,
Ottawa, 9th December, 1885.

AVIS.

AVIS est par le present donne que demande sera faite de la part de "The North West Central Railway Company," a la prochaine session du Parlement du Canada, afin d'en obtenir une Act d'extension de continuer la chartre de la dit "North West Central Railway Company" deja ayant le pouvoir de construire un Chemin de fer de Brandon a Balford et d'autres places, et de prolonger le temps pour la construction et pour l'exploitation de cinquante milles du dit chemin de fer, pour un an de plus, ou pour tel temps qu'on puisse penser necessaire, et pour des autres amendements, et des autres intentions.

JAMES BEATTY,
President de la N. W. C. R. C.
Toronto, 20th Nov., 1885.

Marriage Licenses.

J MIMMACK
ISSUER OF
MARRIAGE LICENSES,
RAPID CITY



Provincial Statutes of Manitoba.

Liquor License Act.

The following applications for Licenses have been received:
George Thomas Landy, Morden.
Lemon Cook, Oak Lake.
Wm. Thompson, Oak Lake.
P. L. A. TOUCHE TUPPER,
Secretary to Board.
Winnipeg, Dec., 29th 1885.

HOT COFFEE.



The Easiest Way
TO GET A CUP OF
The Best Coffee
IS BY USING
Lyman's Fluid Coffee

NO COFFEE POT NEEDED.
Can be made in Two Seconds, in a China cup, a tin mug, a bucket, or anything that will hold hot water.

Economical!
Convenient!
Nourishing!

For Sale by Grocers and Druggists
Everywhere.
Pound Bottles (make 100 cups)
\$1.00. Half-pound Bottles (make
50 cups) 50 cents. Quarter-pound
bottles (make 25 cups) 25 cents.

THE NEW
RAYMOND
SEWING-MACHINE.
FOR FAMILY USE.
HIGH ARM - HIGH FINISH.
Easy, Silent, Durable.
All the "Raymond" Sewing-Machines
are made with the Patent
Automatic Bobbin Winder.
CHAS. RAYMOND,
MANUFACTURER
GUELPH, ONTARIO.

THE FOURTH SESSION

Rapid City Academy

Will commence on
TUESDAY, OCT. 20, 1885.

While the school is specially arranged to meet the wants of older students, boys and girls who are well advanced may be admitted at the age of 12. Particular attention is paid to the preparation of teachers for their non-professional examinations, and to the work for an ordinary business education.

The boarding house is connected on the Club System, which places board at actual cost.

FEES MODERATE.

For full information apply to
S. J. MCKEE, B.A.,
Principal.
Rapid City, Aug., 1885.



Public Notice.

LEGISLATURE OF MANITOBA.

RULES RELATIVE TO NOTICE FOR PRIVATE BILLS.

48. No petition for Private Bill is received by the House after the first five days of the session.

49. All applications for Private Bills, properly the subject of legislation by the Legislative Assembly of Manitoba within the purview of "The British North America Act, 1867," whether for the erection of a bridge, the making of a railroad, turnpike road, or telegraph line, the construction or improvement of a harbor, canal, lock, dam, or silt, or other like works, the granting of a right of ferry, the incorporation of any particular trade or calling, or of any joint stock company, or otherwise for granting to any individual or individuals, any exclusive or particular rights or privileges whatever, or for doing any matter or thing, which in its operation would affect the rights and property of other parties, or relate to any particular class of the community, or for making any amendment of a like nature to any former Act, shall require a notice, clearly and distinctly specifying the nature and object of the application and where the application refers to any proposed work, indicating generally the location of the work, and signed by or on behalf of the applicants, such notice to be, during four weeks, between the close of the next preceding session, and the time of the consideration of the petition, published in every issue of the Manitoba Gazette, and in two other newspapers as aforesaid (one in English and one in French), and within one week from the first appearance of such notice in the Manitoba Gazette, a copy of said Bill, with the sum of one hundred dollars for each ten pages, or fraction thereof, shall be placed by the applicant in the hands of the Clerk of the House, whose duty it shall be to get the said Bill printed forthwith.

50. Before any petition praying for leave to bring in a Private Bill for the erection of a toll bridge is received by the House, the petition or persons intending to petition for such Bill shall, upon giving the notice prescribed by the preceding rule, also, at the same time, and in the same manner, give notice of the rates which they intend to ask, the extent of the privileges, the height of the arches, the interval between the abutments or piers for the passage of rafts and vessels, and mentioning also whether they intend to erect a draw bridge or not, and dimensions of the same.

C. A. SADDLER,
Clerk of the Legislative Assembly of Manitoba.

Corinthian Lodge, No. 15

A. F. A. M., G. R. M.

The Regular Communication of the above Lodge takes place on the first Tuesday of every month. By order
W. J. WEBB, Secretary.

JAMES & NELLIES,
Attorneys, Solicitors, Notaries,
Conveyancers, etc.

SECOND AVENUE, RAPID CITY.

MONEY TO LOAN.

ALFRED CARR, A. A. NELLIES.

David Butchart,

TAILOR,

Next Door to Standard Office.

Rapid City.

New Suits made, Repairing and Cutting done on the shortest notice.

QUEEN'S HOTEL

RAPID CITY.

GOOD BOARD AND STABLING.

THOS. HUCKELL, Prop.

MRS. D. BUTCHART

Wishes to announce that she is prepared to accommodate the traveling public with

Meals and Lodging

AND STABLING.

Second Avenue, Rapid City.

At the old "Ward's" place, formerly occupied by Mr. John James.

Farewell and others will find good accommodation.

CONFERY & CO.
MANUFACTURERS OF
WHEELS
FOR 1886.

OUR

WHEELS

And the ONLY MACHINE that will RUN UPON ANY PLAIN ROAD.

A few of the many advantages of our wheels are: they are light, strong, durable, and easy to run. They will run upon any plain road, and will not break down. They are also very cheap.

OUR DESIGN IS PATENTED.

Makes the "Four" Hub-Bitch new and one, one and two, one and three, etc., part of its quality, suitable for appearance, more durable and perfect than any other.

Our Machines make the only perfect wheels for all purposes.

HOSIERY IN THE WORLD.

With more styles in the two than in the whole. Knits the contract: Farmer's Yarn, Cotton, Silk, etc.

Knit goods can knit and knit one dozen pairs of socks in one day, and \$2.00 \$3.00 and \$4.00 can be easily made in one day.

Sent for Free price Catalogue and Trade Samples from the Mill.

CREELMAN BROS.,

GEORGETOWN, ONT.

EVERY DESCRIPTION OF

BOOK AND JOB PRINTING.

Executed at the office of

The Qu'Appelle Progress.

The Dominion Organ and Piano Co.



Has the largest and most complete factory in the Dominion—Baltimore, Md.

Right Handed and Left Handed in the World.

Model and Erection at Centennial, 1876.

Model and Erection at Sydney, Australia, 1877.

Model and Erection at Philadelphia, 1876.

Model and Erection at London, 1873.

Model and Erection at Montreal, 1874.

Model and Erection at St. Louis, 1876.

Model and Erection at New York, 1876.

Model and Erection at Chicago, 1876.

Model and Erection at San Francisco, 1876.

Model and Erection at Portland, 1876.

Model and Erection at Seattle, 1876.

Model and Erection at Tacoma, 1876.

Model and Erection at Vancouver, 1876.

Model and Erection at Victoria, 1876.

Model and Erection at Nanaimo, 1876.

Model and Erection at Port Moody, 1876.

Model and Erection at West Vancouver, 1876.

Model and Erection at Richmond, 1876.

Model and Erection at Burnaby, 1876.

Model and Erection at Coquitlam, 1876.

Model and Erection at Delta, 1876.

Model and Erection at Langley, 1876.

Model and Erection at Surrey, 1876.

Model and Erection at White Rock, 1876.

Model and Erection at Richmond, 1876.

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Model and Erection at Surrey, 1876.

Model and Erection at White Rock, 1876.

Model and Erection at Richmond, 1876.

HOME & GOSSIP.

QU'APPELLE.

—More local on first page.

—The Regina presbytery meets here on Tuesday next.

—Remember the March monthly fair to be held here Saturday March 6th.

—Messrs. Johnson and Gorrell's carnival takes place tomorrow evening.

—Rev. J. Poole will occupy the Methodist pulpit here next Sunday evening. Rev. T. Lawson will be in Moosejaw.

—Capt. Wm. Clark, Government Grain Inspector, is here to inspect the grain going north to the Saskatchewan settlers.

—Mr. R. Lymburner, has secured a contract for furnishing one of the Indian reserves on the Qu'Appelle river with seed wheat.

—Fire protection means a plentiful supply of water easily available. This should receive the attention of the meeting this evening.

—Four hundred teams are now on the way from the northern settlements, for the purpose of freighting from this point north.

—Mr. R. F. Dodd, Inspector of the North of Scotland Loan Co., was in town this week. He was one of the first settlers in the town.

—On Monday last Miss Flora Grieve, one of the school children, fell on the ice near the school house. She struck her head and was rendered insensible for a few minutes.

—It has been decided to forward from this point, all the seed grain furnished by the Government for the relief of the settlers on the Saskatchewan who suffered by the rebellion last season.

—The metayers of the town of Qu'Appelle are requested to attend a meeting to be held in the school house, this (Friday) evening at half-past 10 o'clock (7:30 p.m.) for the purpose of considering matters of much interest to the town. A full attendance is particularly requested.

—Attention is directed to the advertisement of Thos. Wright and Sons, in another column. They propose to offer for sale at the March monthly fair here a large number of horses and cattle. We trust the farmers and others in this vicinity will follow the example set by this firm, in endeavoring to make this fair a success.

—We notice a decided improvement in the singing at the English church on the last two or three Sundays. This should encourage the few musical members of the congregation in their efforts to make the service worthy of their beautiful church, and in accord with their liturgy. Regular practice together only will ensure this.

—On Saturday last a matched game of curling was played at the Qu'Appelle rink between the curlers of Indian Head and this place, resulting in favor of our boys by a score of 20 to 7. The following were the players: H. B. Eberts, skip; Major Bell, R. Crawford, Allan, Indian Head; Major Short, skip; Dr. Edwards, W. W. McDonald, and Saml. Edwards. A return game will be played shortly.

—Registered at the L-land: Fred Currie, Detroit; S. Burns, J. W. Peddie, W. W. Dimes, Winnipeg; J. Saunders, Brandon; D. W. Bole, Mrs. Rice, Regina; Major Crozier, Prince Albert; Jas. P. Taylor, Sinaluta; G. J. Goldie, R. O'Hife, T. O'Brien, Jas. Furley, A. McDonald, and Mrs. Capt. French, Fort Qu'Appelle; Major Bell, John McDonald.

—Agnew, wife and family, R. Crawford, H. J. Eberts and Allan, Indian Head.

—At the Queen's: Major Bell, W. R. Allen, Miss Miller, R. Crawford, J. M. McDonald and wife, Indian Head; T. W. Jackson, A. Woodhead, Fort Qu'Appelle; Henry McDermott, St. Boniface; J. J. Smith, James Dowler, R. E. Dodd, Capt. Wm. Clark, E. A. Rutan, E. E. Eymon, Winnipeg; W. B. Jackson, Regina; R. Wishart, Peter Ryan, Touchwood; W. Nelson, A. Elbister, Fort Qu'Appelle; J. H. Ellis, Ellishoro; Miss Mullen, Wapelle; W. J. Sloan, Minnedosa; Major Crozier and Sergeant Hooper, N. W. M. P.

Holy Catholic Church.

"Its Continuity in England."

A Lecture Delivered by the Bishop of Qu'Appelle, Jan. 25.
Continued from second page.

archbishop of Armagh. Among the consecrators of George Montague was Mark Antony de Dominis, formerly archbishop of Spalatro who was then dean of Windsor. But there is another argument proceeding from a contrary direction that is often in these days used to throw doubt or rather ridicule I should say, on this doctrine of the apostolic succession. It is said that the doctrine requires for its proof such a chain of documentary evidence that it is impossible to produce, and if one link is missing, if you cannot produce positive proof of the consecration of any one bishop up to the very time of the apostles the whole fabric that you have built falls with a crash to the ground. This objection certainly sounds plausible enough, and many a man laughs as he propounds it, and with that laugh thinks that he has settled the question once for all. But let us look a little more carefully at this objection. Supposing that we cannot produce such a chain of evidence of the consecration of each bishop as would satisfy such an objector, and the nature of the case evidently precludes it, is it so very evident that we must give up our theory of the validity of ordinations? If it can be proved as it most certainly can from the very earliest times, that such consecration was considered by the church in general necessary before a man could validly ordain another man to the ministry, is not the presumption that the consecration will have taken place before a man is allowed to exercise the office of a bishop, even though no documentary evidence can be produced of the fact, so enormous that it would be accepted as amply sufficient proof, in any other matter in the world. Again, as part of the same line of argument, it is objected that every accident may in this long period have invalidated the succession. It is forgotten however that the very ancient canon providing for three bishops being present and taking part in the consecration of every new bishop, while the presence of one is sufficient for the validity of the consecration, reduces the danger arising from any such flaw to an absolute minimum. Mr. Gladstone in a work on church principles most ably pointed this out. He says "The probability of a flaw affecting the present orders of the clergy is indefinitely minute; and is not increased, but diminished at each new admission of the ordaining power upon any supposition. A fault in the ordination of presbyters takes no effect beyond the lives of those presbyters. One bishop is to be consecrated by three bishops though any one bishop has essentially the power required if it be admitted that regular consecration was the general practice" (and this can scarcely be claimed) "but only insinuated that there may have been here and there an exception through neglect say for example one in twenty, lower than perhaps any adversary would demand, on this extravagant allowance, the chances in favour of the validity of the consecration of a bishop who receives his commission from three of the order are eight thousand to one. But his own invalid consecration only affects his own acts and not the general line of succession unless when he proceeds to consecrate a new brother, both his coadjutors in the act are under the same incapacity as himself, and the chances mathematically computed against this contingency are as the third power of eight thousand, or as five hundred and twelve thousand million to unity." Such is the frail single reed upon which some say this doctrine depends. "Again with respect to the darkness of the middle ages," adds Mr. Gladstone, "I suppose that the high and even superstitions reverence then paid to the office of the priesthood tells positively and most strongly in favour of the succession, because it thus becomes so much the more highly improbable that forms so sacred should have been neglected,

that unauthorized intrusion should have been permitted or attempted." Thus then the continuity of our church which directly derives from the church in England is as evident in the matter of the transmission of its orders from the apostles, as in the unity of her faith and in the manner of her worship, she had never been known by any other name in all legal documents but the church of England before the reformation. Never was it thought of speaking of her as the church of Rome no one denied her right to that same name at the time of the reformation. "The King does not pretend," said Henry VIII, "to take away any power from the successes of the apostles that was given them by God, nor did the king's grace and his nobles or subjects intend to decline or vary from the congregation of Christ's church in anything concerning the articles of the national faith. "There was no new faith propagated in England say's Queen Elizabeth," no religion set up but that which was commanded by our Saviour, practiced by the Primitive church and unanimously approved by the fathers of antiquity. Let me give you the witness of two writers whose authority on matters of history no one I think will venture to dispute. Dr. Freeman Professor of Modern History at Oxford says, "As a matter of law and history," however it may be as a matter of theology (with which he says he has nothing to do.) The church of England after the reformation is the same as the church of England before the reformation. "Looking in this way at the events of the sixteenth century it is certain no English ruler, no English parliament thought of setting up a new church but simply of reforming the existing English church, nothing was further from the mind of either Henry VIII or Elizabeth than the thought that either of them was doing anything new." Dr. Stubbs the predecessor of Dr. Freeman in the chair of Modern History at Oxford, and probably the greatest authority on the constitutional history of England, and whose historical appendix in the report of the commission on ecclesiastical counts has been universally recognized as a most exhaustive and masterly treatment of a most difficult subject, has said, "I believe the existing church of England to be identical in all essentials with the Church of England before the reformation and that the relation of the church of England to the church of Rome before the reformation was that of a smaller to a larger branch of the church Catholic; in the closest communion with it; with an organization radically independent of that of Rome, but working in such close connection with it and so interlaced with it, as to make the separation when the time came, look rather like a fracture than a disentanglement; that the clergy at certain times a knowledge and acted on the recognition that the Pope was the head of the church, does not prove any repudiation much less any forfeiture of the direct and complete organic life of the national church. One word more. I have already alluded to the fact that when we venture to put forth in strong and decided terms the claims of our church to be lineally descended from the time of the apostles, and therefore to be a true branch of that one church which was founded upon the apostles and prophets, Jesus Christ himself being the head corner stone, we are generally charged with uncharitableness to other religious bodies; And I have answered that it is not a question of charity but of truth. Did our Lord found one body, or many bodies? Did he leave any definite organization by which his church was to be built up, or did he leave it for future generations to fashion the church as men might please? Has the church of England the marks of unity with the church of the day of Pentecost "continuing steadfastly in the apostles do true and fellowship and in the breaking of bread and in the prayers," or can any other body prefer a better claim to that organic unity? These are questions which it seems to me may be discussed without any breach of charity to others, and

which men who profess the faith of Christ ought to consider more fully, and to have more definite opinions upon, than most have now. There must be a truth and an error concerning these things and we cannot escape from the responsibility of our positions with regard to them by the plea of ignorance, if we have not tried to arrive at the knowledge of the truth, or of that ignorance is wilful; or still less by mere indifference. But if we assert—as we do—that Christ founded one church and one only, and that the church of today which would claim to be a part of that one church must shew as any other corporate body would have to do, not merely similarity, but actual corporate unity with it, let not our assertion be pressed, as it often is beyond its legitimate conclusion. I have heard it said that those who hold this doctrine thereby of all other Christians from all hope of salvation if not even from the right to the very name of Christians. We do nothing of the sort. We only declare what we believe to have been God's ordained and intended way for the salvation of mankind, "adding to the one body daily such as were being saved." But we can fully recognize, and give God thanks for the evidence which we see on all sides around us of spiritual life and the abundant fruit of God, in those who are yet bound to say while they are members of the body of Christ by virtue of their baptism walk not in the outward unity of the church. Nor could we doubt that it could be otherwise. The personal faith that clings to Christ, the personal love that clings to him, the personal devotion that goes forth in earnest prayer and in thankful adoration, can never be lost or fail to receive a rich reward of increase of grace here, and of final blessing hereafter. Nor do we doubt that such persons receive all they seek even in the ordinances of their assemblies, it is very noticeable, indeed, that severance from the unity of the church's body, have always given up the idea of receiving grace through duly ordained channels. Their ministers do not pretend to be priests in holy orders of the Catholic church. They repudiate the character; they acknowledge no grace in ordination. Practically they deny that to them is committed in any special manner the ministry of reconciliation, for in the mere pronouncement of the terms of pardon any laymen may take part; they deny the grace of the new birth to holy baptism they have discontinued one of the six principle things of the doctrine of Christ according to the Epistle to the Hebrews because they cannot believe that through laying on of hands the Holy Ghost is given; and in the holy communion they recognize nothing more than a mere sign of a memorial rite, denying any grace to the act of consecration. We freely grant to them all they claim, we do not deny the validity of Presbyterian or lay baptism our offence is that we ascribe to it more than they themselves allow. We do not deny, the power of the word preached by nonconformist ministers, or by any laymen, any more than by the friars of old who were laymen, no churchman wishes to question the spiritual benefit of "the supper" or any other spiritual exercise, though we claim something more for a true sacrament. It is no intolerance surely to deny that they do not possess what they do not believe that they have, and in the rejection of these things we say that they have a loss—a very great loss. "There may be something absent in the exterior regiment which is of divine right," says Archbishop Bramhall, "and yet salvation to be had." God works in many ways, where the way which is of his own special appointment seems to fail through the frailty of man; as when man fell from the way of innocence in paradise, or when the unity that he devised for his people Israel in the worship at his temple at Jerusalem, was destroyed by the worship of Dan and Beersheba. He provides means whereby his people may still be blessed. Out of Israel we can never forget came an Elijah and an Elisha. But nevertheless no one I suppose will deny that the more perfect way that God intended

was that all the children of Israel should be one and go up to Jerusalem to offer sacrifices. And so as a most able writer Archer Butler, well says, "The church or body of Christ, being a mysterious society, to us at once visible in its earthly, and invisible in its celestial aspect it is easily conceivable that holy men who through ignorance or any other infelicity of circumstances, have outside the earthly society, may yet celestially be registered and accounted as its real members unquestionable holiness, which supposes union with Christ, being to us a fair presumption in behalf of its incorporation; and the probability, or even the certainty of that extension of mercy still leaving it obligatory as ever (or even more obligatory where known through the additional bond of gratitude) to fulfill the whole will of God by belonging to the earthly association." I very earnestly trust that in all I have now said, I have simply spoken "the truth in love," my only object has been to set forth as clearly as I could the claims that our church has on the allegiance and on the love of her members. For too many scarcely know wherefore they are of her and if any others may perchance be led to enquire a little whether the points on which they differ from who is undoubtedly the mother, whence they sprang, the church of their forefather, thought it may be many generations back, are sufficient to keep them from the great blessing of a worship that unites them not only with their fellow Christians now but with the great multitude who have gone beyond the veil I shall not have spoken in vain for I believe most profoundly that our historic church in her maintenance of purity of doctrine, together with apostolic order, is the only bulwark that can effectually and for long resist the presumptuous claims and encroachments of the church of Rome, and the far more to be dreaded great tide of infidelity that is now rolling up against Christianity. I profoundly believe also that if that prayer of our Lord that his people may be one is ever again to receive a fulfillment in this world, it will be very largely through the instrumentality of our church standing as she does in the gulf, as it were between the scattered and divided bodies of protestantism and the two other great historic churches of eastern and western Europe uniting in herself the elements of true protestantism and true catholicism. She can stretch forth her hands to both and mediate between them. But if this is to be so her children must know more of her, they must have been taught to mark well her bulwarks and to go round her towers, and to appreciate her strength and beauty, and to understand how she is built upon foundations laid on the holy hills, and by that knowledge they must be drawn as they well be to love her more and constrained by that love pray more earnestly for her peace and her prosperity.

"O pray for the peace of Jerusalem they shall prosper that love thee."

SCHOOL DISTRICT OF SUMMERBURY.

Protestant Public School District No. 33, of the N.W. Territories.

A Special Public meeting of the representatives of the above district will be held at Summerbury on

FRIDAY MARCH 12, 1886.

For the purpose of taking a vote on the proposed action of the Board of Trustees, viz: they propose to borrow a sum of FIFTY THOUSAND AND FIFTY DOLLARS for TEN YEARS at the rate of 8 per cent interest per annum such money to be expended in the erection of a suitable School House, to cost about \$275,000, in furnishing the same at a cost of about \$50,000 and in other contingent expenses say \$25,000.

The poll will be open from 10 o'clock a.m. until 4 o'clock p.m.

The qualification of voters is expressed in the following words: "I do solemnly swear that I am a bona-fide voter of Summerbury, Protestant Public School District No. 33, that I am of the full age of twenty-one years; that I am not an alien or unenfranchised felon; that I have not voted before at this election; and that I have not received any reward either directly or indirectly, nor have I any hope of receiving and reward for voting at this time and place, so help me God."

JAMES H. LOVE,
Secy. of Board of Trustees.
Dated at Summerbury the eighteenth day of February, 1886.